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ing from a single spring within a straight channel, but like one constantly varied by the various contour of its banks, and ever and anon receiving brooks and rivulets to swell its volume. The limitations and exceptions, by no means rare, the numerous controverted questions, and the valuable exegetical matter require, and reward, a diligent study of the book.

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THE HEBREWS IN EGYPT AND THEIR EXODUS. By ALEXANDER WHEELOCK THAYER. Peoria : E. S. Willcox, 1897. Pp. v + 315. \$1.50.

ACCORDING to Mr. Thayer the great roll extending from Genesis to Kings, inclusive, was written in Babylonia between 536 and 517 to prevent a return of the Davidic dynasty. It consisted of two compilations, D or Deuteronomy, made in the reign of Hezekiah, and B, comprising material from different ages. The Mosaic period furnished the decalogue, the itineraries, the earlier genealogies, the description of the temple-tent. Parts of the law were used as text-books in Samuel's "prophetic schools;" while some apocryphal stories of Joseph and of Moses were inserted *ca.* 350 by the "great assembly." As to the topography, Succoth was only a row of booths, Baal Zephon an idol, Migdol a tower, Yam Sûph a continuation of the Heroöpolitan gulf, Shur a kind of Chinese wall, Paran a strip of land running through Negeb into Et Tih, Sinai the modern Jebel Araif. Joseph came into Egypt in the time of Mer en Ptah. The Hebrews were never in bondage. But in the reign of Ramessu IV they desired to return to Canaan, and sent Moses and Aaron to the court at Thebes to secure a permit. On leaving, the Hebrew princes emancipated and brought with them the king's Palestinian slaves. Yam Sûph was crossed between lakes Timzah and Ballah. At Sinai the slaves were adopted as the seed of Abraham. But many of these freedmen were subsequently put to death for worshiping a golden Apis bull.

Genesis-Kings may have been one historical compilation. But the chief evidence of this is the use in Joshua-Kings of those pentateuchal sources Mr. Thayer ignores. Their present of a golden crown for Zerubbabel's coronation indicates the sympathies of the Babylonian Jews. 2 Kings 18:4 is too weak to bear the weight of Deuteronomy. The decalogue reflects the teaching of the prophets. The forty stations seem to have been created to correspond with the forty

years of wandering. A luxuriant family tree is with all races an object of desire, and the wish is the father of the thought. Mr. Thayer's chronology is based on the line Levi, Kohath, Amram, Moses. Would not Joseph, Ephraim, Beriah, Rephah, Telah, Tahan, Elishama, Nun, Joshua do as well? It is the Egypt of the twenty-sixth dynasty the Elohist knows. If Samuel used "the law" in his seminaries, he must have given a pretty liberal construction to his standards. No local name has been satisfactorily identified. Not even Pithom. The objections of Lepsius have never been met, and Revillout still rejects the identification with Tell el Maskhuta. On Naville's Pihachiroth-Pikerehet *cf.* my observations in *Hebraica*, X, p. 161. In Num. 14:25 (Je), 21:4 (E), 1 Kings 9:26 (J) Yam Sûph is the Aelanitic gulf. According to Müller there was no great wall, *cf.* *Asien und Europa*, p. 45. Stade, Wellhausen, Sayce, Winckler, and Moore think that Hebrew tradition placed Sinai east of the 'Aḳabah. Deut. 1:2 is against Jebel Araf. The story of the Rutennu slaves and their emancipation and adoption belongs to the realm of pure fiction. Ramessu II may have suffered undeserved obloquy as "the Pharaoh of the oppression." But Mer en Ptah, who in Palestine "devastated Israel and left it without grain," can no more be Joseph's benefactor than "the Pharaoh of the Exodus." Signs are multiplying of the presence in Palestine long before Ramessu IV (1208-1202) of tribes and tribal names playing an important part in later Hebrew history. "Israel" is now one of these.

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DE ELOHISTÆ PENTATEUCHICI PRIORIS, QUI VOCATUR, ETHICA. Dissertatio Theologica, quam ordinis theologorum summe reverendi auctoritate in Academia Friderico-Alexandrina Erlangensi ad honores licentiati theologiæ rite capessendos die XXV. mensis Julii MDCCCXCVI, hora X, in aula publice defendet JUSTUS KÖBERLE, *cand. theol.* MDCCCXCVI. Typis Friderici Junge typographi aulæ regiæ Bavaricæ et universitatis Erlangensis. Pp. 98.

THIS dissertation does not consider at all pentateuchal analysis as such. It assumes, as already proved, the existence within the Pentateuch of different documents with well-defined limits. One of these documents, more often known as the Priests' Code, but called by the author the Former Elohist and represented by the symbol P, is discussed by him with reference to its ethical teachings. The similar